Saint Leo College Saint Leo, Florida 1889-90 100th Anniversary 1989-90 Building The Future

MONARCH

"By the Students, for the Community"

COLLEGE PRESS SERVICE Subscriber

Vol. XI Issue 3 Friday, October 27, 1989

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The Monarch staff

welcomes all

SLC families to

Family Weekend

"The lopsided man runs fastest along the little side-hills of success."

—Frank Moore Colby

Sig Ep suspended

By William E. Quigley
Assistant Editor

Greek organizations of Saint Leo College received yet another setback as the Florida Lambda chapter of Sigma Phi Epsilon, one of three national fraternities on campus, was placed on suspension for an alleged hazing violation.

Robert Ruday, Vice President for Student Affairs stated, "I was informed that a student, Jason Petti, was involved in a hazing violation. From my investigation to this point I have found out Petti was hurt while in an orange grove in San Antonio. He was running in the grove when he fell, and a thorn was jammed into his knee."

Ruday went on to say that, "Also present at the grove were brothers of Sig Ep who according to a Sig Ep pledge, who requested that his name be withheld, were forcing Petti and other pledges to run and that the brothers were hazing himself and others." If these allegations turn out to be true, Sig Ep could be placed on permanent suspension, with the possibility that they would no longer be an officially recognized organization by the Student Government Association(SGA). At press time, Sig Ep had been placed on temporary suspension, a final verdict on the future of Sig Ep will be released by Ruday within the next few days. The temporary suspension forbids Sig Ep from "Competing in any athletic [or] holding any social or educational events. They are also not permitted to wear their Greek letters, nor allowed any pledging events while on suspension. However, if Sig Ep were to do any service projects, they would be permitted to do so."

This is yet another problem facing a greek organization that is threatening to cease to exist. Earlier this year, local greeks were told to get insurance, to turn national, or to cease to exist. Sig Ep has been represented on campus longer than either of the other national fraternities.

The basic question on the hazing incident centers on whether Sig Ep as a group sanctioned hazing against pledges, or individual members were acting on their own volition. This question is central and will be the mitigating factor in the investigations out come.

Sig Ep members, although not wishing to reveal their names, feel confident that they will be exonerated. They note that Petti has had past trouble with his leg, and believe this incident does not characterize their organization. However, with increasing pressure on fraternities to stop hazing pledges both for insurance purposes and also for the fact that hazing is in direct violation of college policy.

Ruday has met with both the pledges and the brothers involved with the incident. He has also met with the leadership of Sig Ep. Agnes Thorpe, president of Sig Ep, could not be reached for comment. Ruday's report could be released as early as Friday, Oct. 27. These troubles, coupled with the other greeks have severely weakened the college's greek system.

Volleyball court dedicated

Campus Ministry Director Sister Geraldine Warthling, O.S.F. dedicates the new volleyball court between Benoit and Henderson Halls. Photo by Colleen Flanagan.

SGA: Doing their job?

By William Quigley
Assistant Editor

Saint Leo College's student body exercised its constitutional right last spring when it voted and elected four students to represent it.

These four able-bodied, intelligent, hard-working, and resourceful individuals accepted their newly-won positions. The *Monarch* staff was, along with most students, confident they would succeed in all their goals, and in many ways still could.

At the begining of this year, the Student Government Association (SGA) set the right tone, and hopes for an outstanding year increased. Some of these hopes, sadly, faded at the regular SGA Oct. 9 meeting. Two things came to light that must be questioned.

First, the appointment by the SGA of officers not confirmed by the student Senate. Secondly, the lack of power designated to the Senate.

To the first concern, on that Monday, it was announced that two new officers had been appointed. Communications Officer, Taft Flittner, and Attorney General, Dave Speller.

The criticism of these selections is not who was picked, but of why the SGA did not consult the student Senate. According to SGA'S own constitution before either appointed officer may assume his role, it must first be approved by the general Senate.

This step was not taken, thus the two people who sit in office are both there illegally and are violating the constitution. An unchecked, un-elected government within a legitimate one seems wrong by its very nature and definition.

It must be remembered, that the key word in Student Government Association is "Student." We as students expect that we should have a voice is which officers represent us. At the very least, the Senate should have been consulted. It was not!

This leads to the second concern.

The second concern is our Senate System. According to *Webster's Ninth New Collegiate Dictionary*, a Senate is defined as, "an assembly or council possessing high deliberate and legislative function." By this definition, a Senate should be proposing, and voting on legislation. Again, sadly, the SGA has made the Senate system a glorified place for club announcements and nothing else.

For over a year I've been a senator, and not once has there been a vote for anything other than for approving previous meetings' minutes. Rather than discussing student issues that concern us all, we are restricted to talking about which movie CUB is showing this week.

Another important power that the Senate has is a right to see SGA's budget, and to override any executive decision with a two-thirds majority vote. Again these rights are ignored. Although some fault of this lack of discussion must fall on the Senate's shoulders, we did elect officers to bring issues out.

At the very least we expect them to follow there own constitution. The Senate must be allowed more power if the SGA board is to become truly representative. At the same time, the senators must press for these changes and for their rights.

These problems can be fixed. The SGA is an organization with competent leadership. However, the very backbone of the SGA is the students, and the Senate System, something this year's SGA board seems to have forgotten.

Letter to the Editor

Dear Editor: The United States Supreme Court decided to strike down all restrictive laws against abortion on Jan. 22, 1973. Since that day, over 25 million human beings have been needlessly slaughtered. Approximately 12,000 legally viable babies, those cable of surviving outside the womb, are aborted each year. Even more horrifying is the indication that between 400 and 500 babies survive abortion attempts, in what some doctors call the "dreaded complication". Over the past 16 years, our society has witnessed a decline of morals and a loss of respect for human life.

Because our community is flooded with the idea that abortion is acceptable, we have become hardened to the utmost severity of the crime. What was once a thriving fetus is now often considered a waste product which may be discarded.

Through the procedure of abortion, humans have begun to reject God's will, and become selective in who should live and should die. The child with imperfections may now be easily disposed of. But do we have the right to say that the child with congenital handicaps would rather not be born? The child, himself, would almost surely choose life.

As our society becomes further caloused, we may begin to wonder where the cycle of death will end. We are now murdering the unborn by the thousands. Our next step may be to eliminate babies born with some sort of defect. Later, we may see fit to eliminate the homeless or the elderly.

The Catholic Church defines life from the moment of conception to natural death. Life must be held sacred. God alone gives life and He alone takes it way. In the "Statement of the Bishops of Florida on the Special Session of the Florida Legislature," we read the following: Supporters of abortion often claim that a woman has control over her own body, and, therefore, should have the right to an abortion if she chooses. This argument is entirely irrelevant. A growing baby is not part of her body, but a separate, unique creation depending on her body only for nourishment and protection.

The argument that a baby is not really alive at the time of conception is also absurd. Upon fertilization, cells begin rapidly dividing. At 20 days foundation for the nervous system has developed. At 24 days, the heart has a regular beat, and at just 56 days, all of the baby's organs are functioning. How could one deny that this growing baby is a human being, capable of extraordinary things? "This is a question of human life. We have no choice but to defend the baby in his or her mother's womb. Abortion is morally wrong and should not enjoy the sanction of the law."

Abortion are very rarely performed to save the life of the mother. They are, instead, sought for the sake of the mother's convenience. The most common excuse given for abortion is the mother's mental health. Unless she denies the child's existence, however, the mother will most likely be plagued by guilt and remorse for the deed. In the case of rape or incest, a woman's emotional trauma is combined with the guilt of having destroyed a life. Women who have aborted babies also stand an increased risk of suicide. Because of its side-effects on the mother many countries have outlawed abortion.

Unwanted pregnancies, in most cases, turn out on a positive note. In his book, Abortion, Yes or No?, John L. Grady, M.D. states that "unwanted pregnancies invariably become very wanted and treasured children at the moment of birth, either by their natural parents or by those seeking adoption" (p. 13). In a recent year, only 100,000 babies were available to 800,000 couples who were cleared and waiting for adoption. Contrary to popular belief, child abuse is not most common among those children who were "unwanted" as babies. It is , however much more common if families where children were eagerly awaited. The children in these families were abused when they failed to live up to their parents' high expectations.

Lastly, many abortion rights advocates claim that because women will seek abortions anyway, it is best to give them a safe facility for the procedure. The seemed to thing that the "back alley" abortion would be a thing of the past illegal abortions have not, however, been significantly reduced. The "back alley" abortion offers women the following benefits: lower cost, no

See Letter p.6

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OSU bans "Last Temptation"

(CPS) – About 1,200 people turned out on the Oklahoma State University campus Oct. 4 to protest the cancellation of an on-campus screening of the "Last Temptation of Christ," a movie many have attacked as being blasphemous.

OSU's regents voted to "postpone" a scheduled screening of the movie until the administration submitted answers to "10 questions" along the lines of how OSU President John Campbell felt about the propriety of showing controversial films on campus.

The campus's Faculty Senate then blasted Campbell's reaction as a tepid response to censorship, the regent agreed to meet to discuss the matter further, and students tool to the streets to voice their discontent.

The movie also provoked protests at Harrisburg (Pa.) Area Community College and Northern Virginia Community College (NVCC) in recent weeks.

It promises to provoke more as a film, released in 1988, begins to be shown by more programming boards on more campuses.

"It's taking a lot of courage for people to show the film," said Dennis Doros of Kino, the New York-based distributor of the film, which was directed by Martin Scorcese.

Scorcese based the film on the 1955 novel of the same name by Nikos Kazantzakis, who depicts a speculative last temptation of a dying Jesus Christ hallucinating that he had abandoned his godliness to live as a man and make love to Mary Magdalene.

The notion, which was based on a body of early Christian writings that was not supplanted as poplar scripture until almost 1,000 years after Jesus's crucifixion, so offended some religious groups that they picketed theaters that showed the film when it was first released.

At Marquette University in Wisconsin, administrators rejected a student government attempt to provide buses to local theater to see the film.

Now that the work is moving directly to campuses – which often show second-run films – "Temptation" is drawing still more protest.

AT Oklahoma State, just about everyone – from local church groups to Gov. Henry Bellmon – except the regents themselves seems to favor screening the film on campus.

"I feel like eventually, 'Last Temptation' will be shown," predicted OSU student government president Kimberly McCoy.

The American Civil Liberties Union has filed lawsuit on behalf of a group of students and faculty to reverse the regents' decisions the grounds it violated the First Amendment.

It took a court decision to show the film at Northern Virginia Community College.

A Loudoun (Va.) County Circuit Court judge on Sept. 23 shot down an attempt by Michael Farris, a Baptist minister, and a lawyer, to legally ban NVCC from showing the film.

Farris argued the state-run school shouldn't be able to show the film because it would amount to improperly mixing church subjects with state funds. The movie was shown as scheduled Sept. 24.

"The fact that we could have lost this case would have meant that no state institution could show this film, or any controversial film," said Bob Depczenski, film series coordinator at NVCC's Loudoun campus. No one involved in the hearing – the judge, NVCC's lawyer, Farris or Depczenski – had seen the film.

About 40 people picketed Harrisburg Area Community College's decision to show "Temptation" Sept. 22, reported Teri Guerrisi, the school's director of cultural affairs. "It was the first time we've had any kind of art program protested in 25 years."

In recent years, films dealing with religion seem to have replaced porn movies as censors' favorite targets. The trend, helped in part because students could rent porn movies individually from local video stores, seemed to start three years ago when "Hail Mary," another movie touching on religion, began appearing on campuses.

The serious French film, which tried to update the story of the Virgin Mary, provoked Catholic protests at the universities of Oklahoma, Kansas, North Dakota, and Nebraska.

Robert Reidenour of the Daily O'Collegian at Oklahoma State University contributed to this story.

Florida Legislature holds special session

William E. Quigley
Assistant Editor

The Special Session of the Florida Legislature opened Tuesday, Oct. 10 as the nations first testing ground of the recent Supreme Court Ruling that put limitations on the state funds that could be used for abortion. A session that opened with the forces on both sides trying to gain support ended with a smashing defeat for Republican Governor Bob Martinez, and "pro-life" legislators. Martinez, facing political suicide from the moment he called the special session, nonetheless went ahead with the session regardless of political fallout. The bills submitted to both chambers, the House and Senate, were defeated in both without even open debate on either floor. They were effectively killed by the placements of the bills in hostile committees.

The bills proposed would have effected four basic changes to the current Florida abortion laws. They would have:

1) Required women who wanted an abortion after the twentieth week of pregnancy to undergo tests to determine whether the fetus could live outside the womb.

2) Allowed the state to have more control over abortion clinics with tougher health and safety standards.

3) Prohibited use of taxpayers' money or state employees to perform an abortion.

4) Increased public awareness of adoption services, and other alternatives.

The special session of the legislature was called to consider these bills. As it began Oct. 10, over 20,000 advocates of legalized abortion and opponents of the same protested. The first day of what was to be a week-long session let the House take center stage. As both the House and Senate are controlled by Democrats, the Speaker of the House forced the abortion bills into committees controlled by abortion advocates. For all intents and purposes, the bills died there.

The debate was thrown into the Senate Oct. 11. again the bills were killed in hostile committees. Martinez, however, won a minor victory in a 22-18 vote on whether to openly debate the bill giving the state the right to regulate the abortion clinics. The vote, however, was not the two-thirds majority needed. Senate President Bob Crawford declared after the session: "I think the lesson for the political leaders of this country is that this is a very difficult issue and it's probably best to leave well enough alone."

Martinez, however, was optimistic and declared the Senate vote a victory: "I believe that the last hours in the Senate is clearly what could have occurred if both houses would have allowed bills out of committee."

While this session was a complete victory for those on the abortion side, as there were no changes in abortion laws, it did restrict either house from debating in full view of the abortion issue. The tone for this special session was set the previous Friday when the Florida Supreme Court ruled that a minor would be allowed to obtain an abortion without parental consent based on the state's constitutional right to privacy.

Although the legislature has adjourned for now, another special session is being called for November. Patricia Ireland, Executive Director of the National Organization for Women summed up the session and the victory for her side by saying: "Florida has been seen as a southern state and it's been seen as an anti-abortion state. Victory here is that much sweeter for that reason."

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Town Meeting Notice

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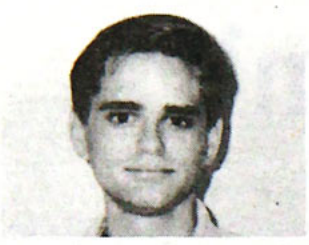


On the Left

By David Peterson
Monarch Staff Writer

A report in an October 1988 issue of *U. S. News and World Report* gives some very enlightening statistics on one of the most volatile issues of 1989—abortion. According to the report, approximately 1.6 million abortions are performed each year. About 80 per cent of all abortion patients are unmarried women. Around 52 per cent of the patients are described as non-white and the majority are the age of 25, with nearly 2 out every 5 registering that they have had previous abortions.

The "Right to Life" movement has taken these statistics in hand and raced to the courthouse and clinics of the rallying around the battle cry "Murder!" Yet it seems to me that of the anti-abortions miss the cold reality behind the facts.

If the statistics are correct they seem to be pointing out that the average abortion patient is unwed, teen-aged minority woman who cannot afford, either emotionally or financially, to have a child raise it with proper care. Another good percentage of abortions derive from rape or incest victims and women who cannot physically bear children without endangering their own lives. Granted there are those who see abortion as convenient birth control but I think it is fair to say that when we speak of abortion we must realize that we are dealing with cases that fall into the previous categories. These are individuals who will suffer most if the majority of "Right to Life" group have their way.

The hottest contention of the debate is the question of when human life (i.e. consciousness?) begins. And yet behind this lurks harsher question that will have to be answered—questions that deal less with arm-chair philosophy (for such is the realm of the conception of consciousness) than the grimmer socio-economic questions that lay beyond an abortion ban.

If abortion is outlawed how may more unwanted babies will there be? How many *more* babies will we find dead in garbage cans and in back street alley-ways? How many *more* babies will we find abandoned in dumpsters and doorsteps? Aren't the numbers high enough?

Who will care for the unwanted? Before you make a quick decision, think about it. Could you? Where will they go? To the State? Where in this read-my-lips society will we find the money to care for these? We can't even care adequately for those we have now. Homelessness and poverty are on the rise, the education system is, in many places inadequate—and child care funds?

If we pass the abortion ban how may babies do we condemn to a life of abuse and inadequate care?

Don't get me wrong. I personally feel that in may cases, mainly those of purely expedient origin, abortion is unethical. But I can't tell the unmarried woman with two jobs and three kids tat she must bring another in to the world. Many say they want to protect the unborn but I don't think they look into this world. Many say they want to protect the unborn but I don't think they look to the life that the unborn will have to experience—abandonment, orphanage, abuse, poverty.

I said these were harsh question and even I don't like to ask them of myself. But they are there just the same. Some may not like the use of them as a means of "justifying" abortion. But perhaps they should consider which is the greater evil—allowing a child to come into this world only to suffer, or abortion.

For many, the solution to abortion is simply to ban it; make it illegal and the problem, like drugs, will simply go away. They chose to ignore the reality of the situation. At least 1.6 million women are conceiving unwanted babies. They seem to ignore the fact that a woman who really wants an abortion—wants it bad enough—will get one, whether it be through a bottle of saline solution, the underground, unqualified "doctor" or the grimmer method of the coat hanger. It has been done before, many times over, and, rest assured, it will happen again.

If we really want to solve the abortion problem I think we need to turn our focus not to the act itself, but to the causes that lead to the very necessity of it—poverty, education, rape, incest, child-care. We've gotten a lot of lip service to these issues, but—read *my* lips—no adequate solutions.

On the Right

by Daniel Buksa
Monarch Staff Writer

Semantics. It is the study of the meaning of words. It is necessary because some people like to play word games. They do so because they know if their real intentions became known, they would lose support for their position. Then, they would not be able to achieve their political agenda.

Take the issue of abortion and the pro-choice movement. "Pro-choice" sounds very noble and altruistic, doesn't it? But what does it actually mean? Well, "pro" means that you are for, or in support of something. "Choice" means an act of selection. So, "Pro-Choice" is for choosing something, but what?

Now, how about abortion? Abortion is the expulsion of a human fetus. The fetus is destroyed, either through the method of expulsion or after the act of expulsion. Just what exactly is a fetus? A fetus is the young of an animal (yes, humans are animals) still in the womb of his or her mother. (All definitions taken from the *Random House College Dictionary*).

So, abortion is the destruction of an unborn human being and pro-choice people are for the continuation of this legalized murder. But let's get back to semantics. Have you ever noticed how pro-choice people never claim to be "anti-life" or "anti-fetus?" That doesn't sound too positive, does it? They are even getting away from using "pro-abortion." They instead hide behind the cloak of a less ominous sounding by ambiguous "pro-choice." If they are morally correct, and have such a good position, why do they have to hide behind words? Why not just come out and say, "We're for killing young, unborn children!"

Another argument I hear for abortion is: "The state should not invade the privacy of the individual." Constitutional right to privacy, they call it. Pray, tell? Where in our Constitution does it mention a "right to privacy?" Where in the writings of our Founding Fathers do they even suggest such an intent? The demented ravings of Earl Warren and Harry Blackmun have begun to be reversed. In Webster v. Reproductive Health Services, the entire issue has been returned to the states, where it belongs. The era of judicial legislating has ended.

The "pro-murder" people also argue that if abortion is made illegal, it will still go on to the detriment of the women who have them. In addition, they say that abortion has taken place from the earliest times. Well just because something has always happened, does not make it right. We are also responsible for our own actions. If we choose to do something that will be harmful to us, then we must suffer the consequences.

Something is wrong with our society today: a general lack of morality and disregard for life. We seem to opt for the quick fix. We must return to universal standard of morality. Such a standard is accessible through reason. If not, our society is doomed; but perhaps some people would like to see that happen. It may be on their agenda so they can then re-order society in their own image.

A few final thoughts. According to the Center for Disease Control, there were 1.36 million abortions performed in the U.S. in 1987. 66.4% were white, and 33.6% were minorities. 72.8% were unmarried, and 59.2% were under the age of 24. Meanwhile, tens of thousands of couples wait years to adopt children. It is understood that raising children is not always economically feasible for some women. This is where adoption comes in. Religious institutions, charitable organizations, and private, special-interest groups must pick up and slack, the caring for and raising of unwanted children. Perhaps even the stated can be involved by offering some kind of tax-break incentive to women who carry their children to term. But in any case, the bottom line is that murder is NOT the answer.

And Another Thing

By Kaarla A. Geiger
Monarch Columnist

In the sixth grade, I was terrorized by an overweight, pimple-faced boy named John Castagna (His name has been changed to save his mother from any further embarrassment). It seemed that John lived for the opportunity to deride or tease me with names like "cootie-monster" and "space cadet." In frustration.

I decided to retaliate. I spent hours thinking of a name to insult him with and finally came up with "impudent maggot." "Maggot" is clear enough, but I was unsure of the meaning of "impudent." I had a vague idea that it meant "hard to get along with."

The next time John tortured me, I turned to him in blind fury and screamed," You're nothing but an IMPOTENT MAGGOT!"

Well, unfortunately, Sister Pauline was within earshot and hauled me by the hair into the principal's office ranting all the while that there were just certain things that a proper young lady just should not refer to.

I was punished for misusing a word that I couldn't even define. My brother heard the story that night and in between fits of laughter, he gave me some of the soundest advice of my life: "If you're going to take a stand, Kaarla, at least make sure you know what you're saying."

There seems to be a growing political polarity on campus this semester. I think this is good, not only because it eflects the tumultuous national political scene, but also because it hopefully shows that Saint Leo students are thinking enough to voice firm convictions and form organizations to support their ideas and values.

However, this enthusiasm has of late mutated into a name-calling contest. There are the "HIPPIE, COMMIE, LIBERAL FREAKS" and the "YOUNG FASCIST REAGANITES." People tend to forget that the individuals behind the label are just that—individuals engaging in discussion and debate. And have we forgotten free thought?

Much of the appeal of any organization, sorority, fraternity or club is an accepted identity. Association with a group tends to make individuals feel stronger, more important and thus "more right."

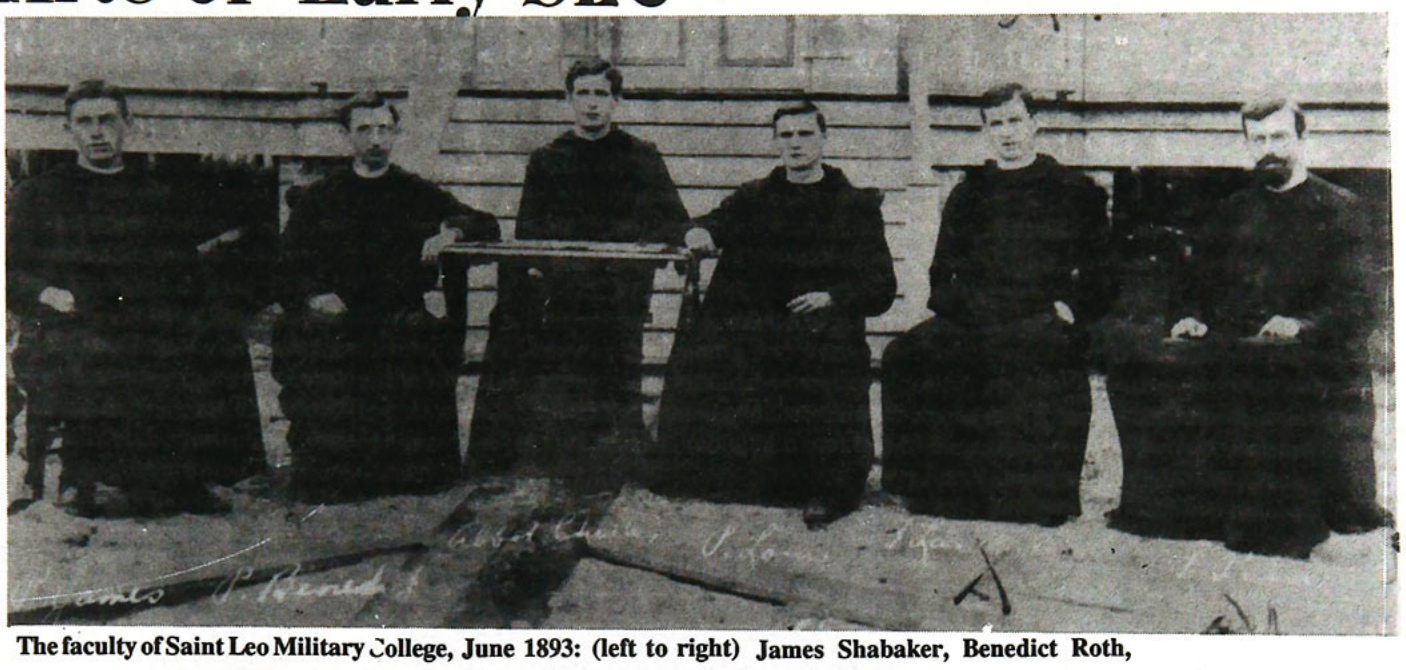
Passionate AND INFORMED debate is one thing, but name-calling, even in jest, fails to prove the superiority of the name-caller's organization. It only reduces those behind it to sixth-grade antics.

Recently, the *St. Petersburg Times* ran a week-long series of articles on abortion which presented commendably all sides of a very complicated issue. The final article objectively documented one woman's visit to a Clearwater abortion clinic. The author noted that the demonstrators outside the clinic, both "pro-life" and "pro-choice" organized themselves into groups on opposite sides of the lawn.

Every so often, the groups would switch sides because only one side of the lawn was covered with much-coveted shade. In the mid-day ninety-degree heat, a demonstrator came into the clinic to get water for her friends. As a second thought, she grabbed a few more cups and passed them out among those on the other side of the lawn.

It is easy to hate or ridicule those who hold views radically different from our own or even those who simply choose to live their lives differently than we do. But let's not forget the common bond of humanity. It unites us and transcends any petty intellectual or philosophical differences.

Centennial: Arts of Early SLC



The faculty of Saint Leo Military College, June 1893: (left to right) James Shabaker, Benedict Roth, Charles Mohr, Louis Panoch, Lawrence Wiegand, and Paul Ward. Mohr became the first Abbot in 1902; Wiegand died at 23 of tuberculosis in 1897.

By Dr. James J. Horgan
Professor of History

The Centennial Humanities Festival is a reminder of the performing arts tradition established at Saint Leo from its earliest days.

The first formal entertainment on the campus was a faculty variety show on the St. Benedict's Day holiday, March 21, 1892. It was a program of "comic songs & stories" conducted in the study of the original building by college director the Rev. Charles Mohr, O.S.B., Saint Anthony Church pastor the Rev. Roman Kirchner, O.S.B., and seminarian Frater Paul Ward, O.S.B.

Ward had come to Saint Leo in 1891 at the age of 35 to study for the priesthood. He was a troubled figure whose experience in the monastery was ultimately unhappy. But he was a distinguished musician, long established in his career before he became a Benedictine. What is particularly noteworthy about him is that he had been—while serving as a church organist in Jacksonville in 1884—the teacher of the later-celebrated British composer Frederick Delius.

The famous pupil said of his teacher: "As far as my composing was concerned, Ward's counterpoint lessons were only lessons from which I derived any benefit." Delius' biographer, Dr. Don Gillespie of Brooklyn College's Institute for Studies in American Music, adds that "Delius would not have become the composer we know today had he not encountered Ward..."

During his five-year association with Saint Leo, the protean Thomas (his original name) Ward took three different religious names: Fraters Paul, Peter, and Placidus—not a positive sign of stability. He was also indirectly responsible for the appointment of Saint Leo's first woman faculty member: Mrs. James Mooney of Pasadena.

While Ward was off at Maryhelp Abbey in North Carolina for his unsuccessful novitiate, she began teaching piano to four students twice a week from 10:15 to 1:30 in the college music room. She taught Sept. 29, 1894 until Jan. 29, 1895, when Ward returned to the faculty. Because of his incompatibility, however, he was released from his vows and left Saint Leo in 1896.

Discontented in the monastery, Paul-Peter-Placidus Ward was a popular figure among, and he had a literary flair. Besides music, he taught shorthand, mathematics, architectural drawing, and "mental philosophy." He left behind a poem of doggerel verse commemorating each of the ten students in his "First Commercial" class 1892-1893. Among them was this stanza to George Davis, a member of the five-man pioneer Master of Accounts Class of 1893:

"Hail, frowning Geordie, whom we'll dub 'I can't,'
With brain quite capable, though sluggish will!
How many a story-book thine eyes have scanned.
In class-room, 'twould take several lines to fill.
Yet over-willing hast thou e'er been found,
When Kindness called thee on some other ground."

The Saint Leo students put on their own first variety show that same year. At 7:30 p.m. on Jan. 6, 1893, pioneer student James L. McDermott stood on a stage constructed in the study hall by the Rev. James Shabaker, O.S.B. and greeted the audience: "This evening we will render a few dialogues and recitations for the first time in the history of the College. The entertainment is for your pleasure and we hope you will appreciate it. In the name of my colleagues I bid you a hearty welcome."

College-Abbey archivist and pack rat the Rev. Benedict Roth, O.S.B., who knew the value of a document, pasted a copy of the program in his scrapbook. Among the ten pieces was a three-player dialogue called "The New Boy," a recitation of "The Fashionable School Girl" by Oliver Arzacq (who would receive the very first Saint Leo M.A. the following June), and a dialogue entitled "Romance at Home" with McDermott and William McMurray.

The "Second Entertainment," as it was called, was presented on May 3, 1893 and featured the first play performed at the college. It was interspersed among black-face minstrel acts and was called "A Public Benefactor," directed (and probably written) by Frater Lawrence Wiegand, O.S.B., the popular 19-year-old disciplinarian-prefect. The script has not survives, but the program listed the six-member cast of characters: Erastus Steele, merchant; Harry, his son; Solomon Longface, Impostor; Cyrus Caucus, Countryman; Bobby Simpson, Lubberly boy; and Barney Hoolan, Laborer.

At the play's second performance on Thanksgiving 1894 (this time called "The Public Benefactor"), the *Pasco County Democrat* of Dade City published a colorful commentary on the musical numbers in the intervals, including a memorable stentorian rendition of what was supposed to be a lyrical ballad:

"Between the acts the two Charlies—Weiss and Heston, and Sherman McMurray delighted the audience with such selections as 'Susan Jane,' "Casey at Bat,' and 'How Sockery Set His Hen.' But when Sherman in a voice powerful enough to raise the dead to life began singing that soul-stirring song, 'Sweet Marie,' the gophers left their burrows, the moon hid herself behind the clouds and we all fell on our faces. The song was too much for him and us. Having sung two or three lines, tears leaped from his eyes, his bosom heaved, and overcome with emotion, he left the stage, to calm his bursting heart and to save our tympana."

Lawrence Wiegand, who not only organized the theatre troupe, but also served as player-manager of the "College Stars" senior "base ball club," died of tuberculosis in 1897 at the age of 23. He was one of five young Saint Leo monks felled by the disease that decade. In his honor, the student theatre company was known as the St. Lawrence Dramatic Association for the next half century. From the outset, the performing arts provided enrichment to life at Saint Leo College.

Dr. Horgan is a professor of history and chairs the Division of Social Science. This is the third in his series of articles for the Monarch on the early years of Saint Leo. His book Pioneer College will be published next month.

Monarch Butterfly

Dear Monarch Butterfly:

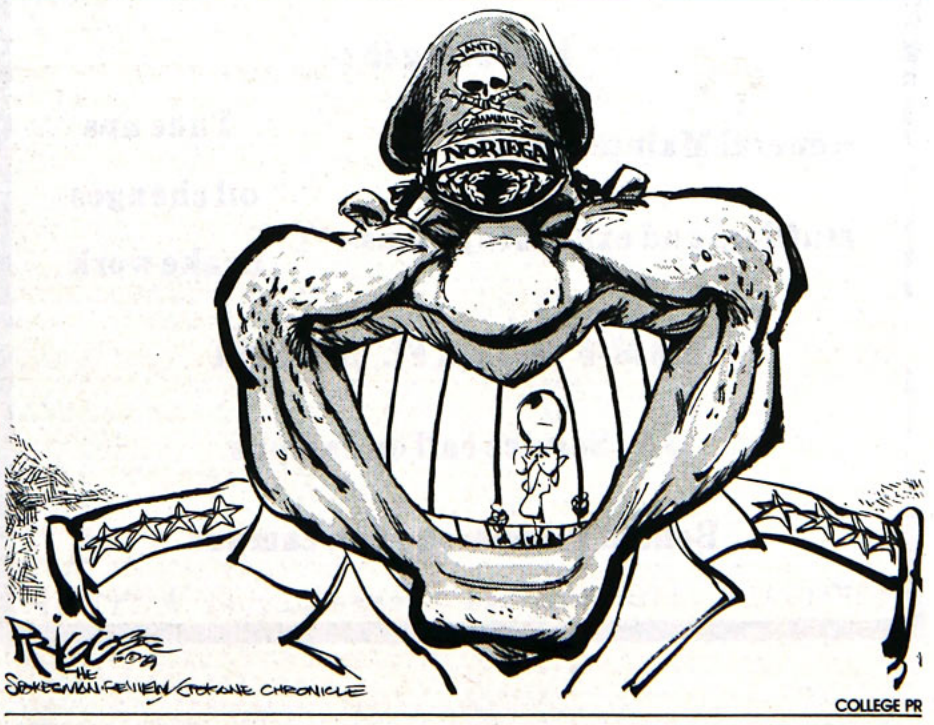
I am a 20 year old male who has had only one date in the past two years. I have many friends who are female; however, if I am ever interested in one romantically, I never have the chutzpah to ask her. I don't know if I really am ready to be involved in a relationship, but I do often feel lonely. Do you have any advice?

—Chutzpahless

Dear Chutzpahless,

Going on a "date" with someone is not saying you are going to have a relationship with this girl. My suggestion to you is not make it so much a "date" but two friends getting together. Maybe you and she could just sit down and study together or go out for a coke, just as friends. See if the girl feels the same way about you as you feel about her. If she feels the same way about you then I would ask her out for a "date". Don't get your hopes up if she says yes to the "date", but does not want to be romantically involved. She may just want to be friends. Just remember, there are other fish in the sea.

—Monarch Butterfly



Amanda French: Leading the students

by Daniel Buksa
Monarch staff writer

One of the most visible students around campus is senior Amanda French. This Toms River, N.J. native has become very involved in student life and extra-curricular activities since her freshman year. Her devotion and dedication to the school has made Saint Leo College a better place for all.

French did not always have such a positive, outgoing demeanor. She had contemplated transferring after her freshman year. Instead, she decided to become more involved with campus activities. Since then the rest has been history.

She became involved with the College Union Board her sophomore year. The experiences she had with CUB provided her with administrative skills as well as an increased degree of maturity. She also made numerous friends. French was elected President of CUB her junior year. She was responsible for bringing all of the big name entertainers to Saint Leo last year. She also helped set up those exciting activities sponsored by CUB.

There was perhaps one thing that could top those momentous achievements. French did it . She was elected President of the Student Government Association last year. In her capacity as SGA President, she endeavors to make life better for all students at Saint Leo College.

Amanda French gives the camera her trademark smile.

Since her freshman year, French has come to appreciate Saint Leo College greatly. She stated, "College is what you make of it. If you can find yourself enjoying an insurance convention, than you can where ever you go to school, whether it be and Ivy League school, the University of Guam, or Saint Leo College." French especially likes Saint Leo because she finds the small town atmosphere relaxing. An additional benefit for her is being close to relatives in New Port Richey, but perhaps the most attractive thing about Saint Leo College is the small professor-to-student ratio at the school. Said French, "A small ratio is beneficial to the student. You are in an environment where you can learn much more and have personal help with any academic problems. You can also get to know your professors on a social basis as well as professionally."

Besides SGA and CUB, this Political Science/Public Administration major is involved in the Saint Leo College Ambassadors, the SACS committee, and the Honors Program. She works at the pool as a lifeguard and is also a little sister of Sigma Lambda.

After graduation, French would eventually like to attend Law School, preferably at Rutgers University. However, she has an excellent prospect of landing a job with a national talent agency in Los Angeles upon graduating.

In spite of her hectic schedule, French finds time for her sailing hobby. She regularly engages in competitive crewing on ocean racing sailboats. This intelligent and attractive young woman is one of the people you should get to know on campus.

From LETTER p.2

record of the event, and quicker arrangements.

Whether the abortion be legal or illegal, doctors who believe what they are doing women is a service by performing abortion are kidding themselves. An article in September, 1970 issue of the California Medical Journal states that "the reverence of each and every human life has been the keystone of Western medicine, and is the ethic which has caused physicians to try to preserve, protect, repair, prolong, and enhance every human life." Such an act, on their part, goes against a code ethics which they so reverently pledged their allegiance to.

Because God created man in his own image, we must respect each new life as his sacred creation. Abortion is not a victimless act, but a heinous crime which may leave emotional scars on everyone involved. We must shatter the image that abortion is acceptable, and bring up future generations with a healthy respect for life.

Sincerely,
Sabrina Burton

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File

By Darren Felty
Monarch Film Critic

Depicting the stunning contrast of the social inequality that is at the heart of any work on apartheid, Euzhan Palcy's A Dry White Season is the latest, and perhaps the best, in a current line of films that attempt to expose the inhumanity and criminal subjugation inherent in the South African political system. In this attempt, despite some possible flaws in approach, Palcy makes a resounding success.

The story focuses on an affluent white history teacher named Benjamin du Toit (Donald Sutherland) who, through the torture and death of his black gardener, Gordon Ngubene (played superbly by Winston Ntshona) and Gordon's son, Jonathan, must face the dehumanizing realities of his country's oppressive system of government. This realization and the actions he takes to right the wrongs of his society divide his family, endanger his life, and form the backbone of the film.

The most striking moments, however, are not those that focus on the whites in the film, but those set in black township of Soweto. The most crucial, and harrowing, of these scenes comes early on, when a peaceful march by black students demonstrating for equal education (i.e., to be taught in English rather than in Africaans) are attacked, shot and imprisoned by the hundreds.

Witnessing the callous, calculated massacre of scores of children and teens has a stunning effect on the sensibilities of the viewer, and when this effect is combined with an immediate scene change to the comparable splendor of the du Toit home, with Benjamin playing on the lawn with his son, the contrast is almost unbearable, making people seem utterly contemptible in their opulence and willful blindness.

This blindfold of self-deception is soon rent loose, however, by Gordon's revelation that his son has been incarcerated for participation in the march and no one can find out where he has been taken. Looking in the situation for Benjamin finds out that Jonathan has died, supposedly by accident. Benjamin retains his faith in this report until Gordon himself is arrested for himself has been living.

The remainder of the film focuses on Benjamin's attempts to bring the Ngubene's killers within the Special Branch (the Gestapo-like agency that is in charge of controlling black activity and insurrection) to justice. He is assisted by a black "subversive," Stanley (played to cynical perfection by South African Zakes Mokae), a white English journalist (Susan Sarandon), his young own son, and old activist lawyer named Ian McKenzie, played like a megalithic Spencer Tracy by Marlon Brando in dynamic and triumphant return to the screen.

Sutherland does his best work since Ordinary People in his understated performance of a quiet man braving the loss of everything he holds dear in order uphold his ideals of justice, truth and humanity. He adeptly holds the focus of the film while not overshadowing the fundamental message that it is attempting to present.

Yet, this very focus may be the film's greatest flaw. It seems to subscribe to the idea that to effectively demonstrate the evils of apartheid to whites, one must show the awakening of a white man to the suffering of the blacks. While this does not negate the ultimate success of the work, it does make one wonder when a film on black subjugation will focus on blacks, and not need to be filtered through the experiences of a white Although this may not automatically make a better film an A Dry White Season, it will express a point of view that is flirted with throughout Palcy's work and provides the film with some its most powerful moments.

Still, viewing A Dry White Season purely and simply for what it is, a strong, fluid emotional revelation of the modern remnants of legalized racial supremacy and political barbarism, there can be few overriding complaints. It is a film that should be seen and experienced, whether or not one comes away feeling that it has been enjoyed. 3 1/2 Stars: *** 1/2

La Triviata

By John A. Merullo
Monarch Editor

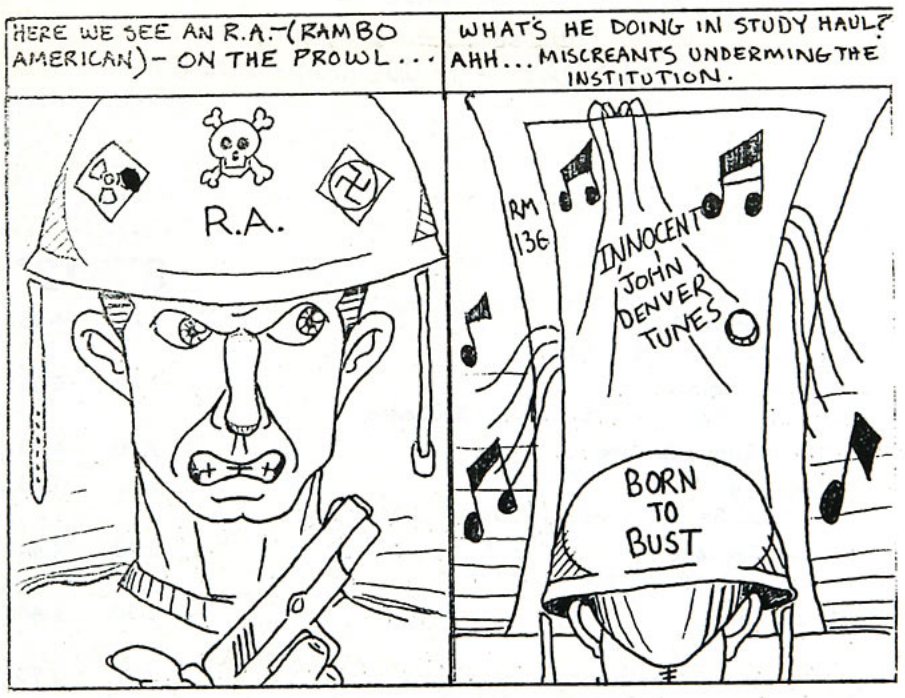
THE THEATRE

1. What Shakespearean character has more total lines than any other?
2. Much to Sigmund Freud's delight, what was the prophecy that Oedipus fulfilled in *Oedipus Rex*?
3. Which Tennessee Williams play features a character named Laura who is nicknamed "Blue Roses" by a former classmate?
4. In Andrew Lloyd Weber's *Cats*, which cat sings the now-classic "Memory" and ultimately gets to go to "Heavyside Lair"?
5. Who originated the musical role of Eliza Dolittle on Broadway in Lerner and Loewe's *My Fair Lady*?
6. In Moliere's *The Misanthrope*, which character's sonnet is panned by the title character Alceste?
7. Finish the line: " Where once it never rained till after sundown, by eight a.m. the morning fog had flown, don't let it be forgot that once there was a spot for one brief shining moment that was known as ..."What?
8. What are the names of the two female rivals in Shakespeare's *A Midsummer Night's Dream*?
9. In Eugene O'Neill's *Long Day's Journey into Night*, to what drug is Mary Tyrone addicted?
10. In Arthur Miller's *Death of a Salesman*, what kind of products does Willy Loman sell?

sells.

THE THEATRE

1. Sir John Falstaff has more lines than any other Shakespearean character.
2. Oedipus killed his father and married his mother.
3. Laura is a character in *The Glass Menagerie*.
4. Grizabella the glamour cat sings "Memory."
5. Julie Andrews was the original musical Eliza Dolittle.
6. Alceste criticizes Oronte's sonnet.
7. "...Camelot." This is the last line of Lerner and Loewe's *Camelot*.
8. Helena and Hermia are the rivals of *A Midsummer Night's Dream*.
9. Mary Tyrone is addicted to morphine.
10. Miller never reveals what Loman sells.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